

AN
ESSAY
Concerning
ADEPTS:
OR,

A Resolution of this Inquiry,

How it cometh to pass that *ADEPTS*, if there are any in the World, are no more Beneficial to Mankind than they have been known hitherto to be, and whether there could be no way to Encourage them to Communicate themselves.

With some Resolutions concerning the Principles of the *ADEPTISTS*; And a Model, Practicable, and Easy, of living in Community.

IN TWO PARTS.

By a *Philadept*.

God hath chosen the Foolish things of this World, to confound the Wise. Prepare the way of the Lord, and make his Paths straight, Search not the Light of Israel. Touch not mine Anointed.

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A N
E S S A Y
Concerning
A D E P T S.
In Two P A R T S.
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The first Part.

I. Section. *That it cannot reasonably be denied, that there is such a thing as the Philosophers Stone.*

IT is, evidently, unreasonable to assert or deny any thing without Reason, and it is constant no man can give any good reason importing that there is no such thing as the *Philosophers Stone*. On the contrary, there are many reasons to believe there is such a thing. There is a Tradition of it in the World. There are many Books on that Subject, written by men that shew an extraordinary gravity, Sincerity and Fear of God, and who Solemnly and Sacredly protest they have wrought it with their own hands. And besides, they have, at several times, shewn the effects of it before divers witnesses; whereof there are too many instances, to reject this proof. Then they lay down Principles, which appear rational, to any one that considers them. Any man may know experimentally that the *Sulphur of Silver fixes Mercury*. why then should it be thought incredible that there is a way to get, somewhere, a sufficient quantity of that *Sulphur*, and to exalt it, and with it to tinge the *Mercury* that is in imperfect Metals? There have been also too many great Cures performed by *Philosophers*, to be reasonably question'd by them who are acquainted with those matters: Those that are not, ought not in reason to determine against it: And those that are acquainted with some of those Testimonies, that have been given to the World, are guilty of a Disposition of unbelief, if they are not mov'd at all with all those proofs.

II. Sect. *That it would be a mighty Advantage, to enjoy the benefits of the Philosophers Stone.*

MY intention is not to dispute about the Principles of the *Hermetick Philosophy*; they have been established by many Authors beyond dispute; but most clearly and most invincibly by the Learned *Gasto Claveus*, of any I know: But I write for those who allow there is such a thing as the *Sophick Stone*. Now, I would only briefly mind them of the mighty advantage there is, to enjoy the Benefits it doth procure: It procures, 1. *Riches*, 2. *Contentment and Virtue*, 3. *Health and Strength*. As to the first and last, scarce any that believes that there is such a thing, is unsatisfied about them. And as to Contentment and Virtue, I would have it to be considered whether a Man that Enjoys Health and Strength, and what he desires and is most necessary to his well-being, has not a mighty and extraordinary inducement to be thankful to to God, to think of providing for Everlasting Happiness, and to Despise, in comparison of that, all the Ambition and the Superfluities of this World?

And if things be so, pray consider the Felicity of that Man's State who possesses all things, and who actually feels no want, nor Pain or Infirmary, but lives here happy and contented, as long as the Nature of Man is fit to last, and after that departs Tranquillely and without Anguish, and with ease and comfort passeth into the Regions of the Blessed Children of God above.

What advantages the *Sophick Stone* would procure to a Nation, 'tis not necessary to specify, it being easie for every one to imagine it.

III. Sect. *That Adepts say, It is no very difficult matter to obtain their Inestimable Treasure.*

A *Depes* affirm, that a Man that is reasonable and a Pious Man, and that has attentively read their writings
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and considers them, and observes the works of Nature, may, with a careful practice, thro' God's Blessing, obtain their Admirable *Elixir*, without very much difficulty. Their matter some of them say may be taken out of many things: They say plainly it is a Mineral Vitriol, that is not to be had ready made, nor to be bought with money, but the Artist must make it, so that 'tis not to be understood to be common Vitriol; and they say 'tis not extremely difficult to make it, nor doth it require much cost, nor must we take any Metall for its composition: Some say it may be found in Antimony, and some say in other things.

For my part, if all that *Adepts* (or reputed *Adepts*) say be true, when they speak without disguise, I do not believe that a man would find it an easy thing to run thro' all the Operations to make the *Elixir*, even tho' he had almost a Receipt *verbatim* for it: But it may be reckoned not very difficult, in comparison of other works incomparably more Laborious, and with respect of the inestimable profit it will bring, which ought to make all the Labours of it seem not grievous.

IV. Sect. That *Adepts* are discouraged from communicating themselves, or their Medecine, as they otherwise would.

I Have hitherto made way to answer the chief Objections against the Stone. Now I shall more directly resolve, in this Section, the inquiry, how it comes to pass, if there are *Adepts* in the World, that they are no more beneficial to Mankind? And for a resolution of this, we need but observe the perverse disposition of the generality of men: For it is certain 'tis men's fault, and not the *Adepts*, that the World enjoys not the benefits of the *Elixir*. But what must *Adepts* do? Must they go communicate their Medicine to some Prince, who then being furnished with all the Treasure of the World, will perhaps give way to his ambition, and frame the project to subdue to him all

the World, and so will fill the Earth with Confusion and Violence? Or must an *Adept* betray himself to a company of wicked men, as certainly the greatest part of men are, who, consulting nothing but their own greedy desires will be ready thro' their Lust and Covetousness, to commit the greatest enormities to get the possession of that whereof they are unworthy, and which they would not know how to use, but to their own destruction and Eternal damnation? Certainly it must be confest, those who have the *Elixir* can scarcely find safe opportunities to make use of it to the Benefit of men, in that disposition the generality of men now are. And this, undoubtedly, does sufficiently solve the difficulty of the inquiry: For indeed, it cannot reasonably be look't upon as any thing else but a difficulty. For it can never be thought an Argument that there are no *Adepts*; for tho' we could give no account at all, why, supposing there be *Adepts*, they are no more beneficial to mankind, yet it would not necessarily follow that that supposition that there are *Adepts* is false; for it might be some reason we did not know, did hinder them to communicate themselves or their Medecine to the World; for certainly we know not all things: wherefore, not taking at first this difficulty as a sufficient ground to move reasonable persons to disbelieve that there are any *Adepts*, I said, in the beginning, my design was only to write for them who allow the reality of the *Sophick Stone*, and consequently think there may be *Hermetick Philosophers* now living, tho' at the same time, it may also seem strange, before due consideration, why they do no more good than we generally see they do, which is the occasion of that part of the inquiry, of which I think a sufficient account has been given:

V. Sect. *What would encourage Adepts to communicate themselves more, or what would put them in a capacity to be beneficial to Men.*

I Extremely blame those who incessantly compare the matters that relate to the *Hermetick Philosophy* with the matters of Religion. But particularly, as to the Evidence of the reality of the *Stone*: what comparison is there of that, with the Evidence of Religion? Doth natural Conscience witness any thing concerning the *Stone*? Have any *Adepts* offered their lives, and magnanimously suffered Martyrdom to confirm the Truth of it?

But, on the other hand, I think those cannot be excused, who, because they have no ocular demonstration of the Elixir, esteem it not worth while to do the most reasonable things, to qualify them for a participation thereof.

A wise man ought to beware of extreams, and to weigh calmly every thing, and to proceed in his actions according to the Laws of reason. And that, I'm sure, will justify whatsoever *Adepts* can be supposed to require of the World: That makes me the more willing to endeavour now, in some measure, to resolve the latter part of the Inquiry. Importing, *Whether there could be no way, to encourage Adepts to communicate themselves more freely, than hitherto they have done?* I answer, There is without doubt; seeing, as has been observed, it is Men's fault, and not the *Adepts*, that the World enjoys not the benefit of the Elixir. Then the question must be, what would encourage *Adepts* to communicate themselves and their Medicine; and what would put them in a capacity to be Beneficial to Men? The Resolution, in general, and in short is, that *Adepts*, unquestionably, would freely communicate themselves, if they saw Reason, Justice and Moderation prevail among Men. Then they would have ground to hope, that Men would make no ill use of the Elixir, but would be content to make that use of it which reason and

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Adepts should direct. And that, we may suppose, would be chiefly to prevent Pains and Diseases, and to free men from want, and enable them to do good to them that need; but not to move them to disturb and trouble other men, and pretend to domineer over and command all the World. 'Tis certain, *Adepts* think there are few just causes of War, except that which is made for a Peoples own defence. They abhor all violence and cruelty, ambition and oppression: For certainly God abhors these things, and they are, evidently, directly contrary to Reason. But what assurance could *Adepts* have, that a People would be Just and Moderate, and which way could it be ascertained, that men for the future would entertain Moderation and Justice? Why, Magistrates being exemplary in those Virtues, and taking solemnly a particular Oath that they would constantly persevere in them, and keep Faith with *Adepts*; that would be a great encouragement to *Adepts* to communicate themselves to some of them for the Universal good of their People.

It is undoubted, *Adepts* look upon all men to be Brethren and Equals, and therefore would have all men to be alike happy, if they would be swayed by Justice and Reason. Their chief learning consisting in that of Piety and the Fear of God, they cannot but observe that the Christian Religion forbids an immoderate love of this World and effeminate ease and Luxury, and requires all men to work and to be actually useful in the World, and particularly charges Christians to Love all men as themselves, making this the Badge of Christianity. Therefore they conclude that there should not be such an inequality among Christians as there is. It is thought, they wish that Christians would live some-what after the manner that the *Lacedemonians* did by the direction of *Lycurgus*. Yet it must not be supposed that they expressly require this of men, and that without it they'll never do good to mankind: But it is certain, they would at least that men showed that Moderation, Justice and Mercifulness that their

their Natures require, and that Religion enjoyns; that unreasonable abuses were reformed, and that a due provision were made for the helpless and innocent, and no man grieved or neglected, but all humanly treated and Christianly dealt with, as being, all, the Children of the same Father; that, in that sense there might be *some Equality* among them, as the Apostle willeth it to be. Then would all men rejoyce, and the Nations would be right glad; the People would be at Peace and Amity, and the Earth would be full of tranquillity and order: Every one would have enough, and all might live comfortably; and Virtue and Piety would flourish every where in the World. Come then, Lord Jesu! come quickly! *Amen!*

VI: Sect. *The inexcusableness and folly of rejecting the Benefits which would accrue to the World, if things were so disposed that Adepts were encouraged in some measure to communicate themselves, and were put in a capacity to be Beneficial to Men.*

TO shew the folly of rejecting the Benefits that would accrue to the World by these means, I need only refer the Reader to the Second Section, where those advantages are summarily observed or hinted: That will suffice to help him to make all the Considerations that ought to be made on this Subject, if he will attend to it. And to shew the inexcusableness of those who reject these Benefits, we must only observe that the things which are here expressly required, are nothing but what the Gospel Indispensibly demands, and what God expects from Men. So that to this case we may justly apply this Oracle, that it will be more tolerable for *Sodom* in the Day of Judgment, than for those who resist good motions and despise the proffer'd Divine Favours, reject the Counsel of God against themselves, and oppose the Establishment of his Kingdom, and the execution of his Laws for the good of Men.

The Second Part of the Resolution, containing an Illustration of the Expedients mentioned in the fifth Section of the first Part, and shewing that they are Possible and Reasonable.

I. Section. *The Occasion of this Second Part.*

NO doubt, those who Laugh at the very name of a *Philosophers Stone*, will accordingly deride the Expedients that have been mentioned, to encourage Adepts to communicate themselves: Yet this mirth of the Scorers is not what we regard, and we do not now design to go about to confute it: But it may be, even wiser Persons than those, will think some of these Expedients either strange and obscure, or unreasonable and impossible. I have therefore thought it necessary to explain at large, what has been said compendiously in the fifth foregoing Section.

II. Sect. *An Explication of these words, It is thought, Adepts with that Christians would live somewhat after the manner of the Lacedemonians.*

IT is probable every Reader doth not know the manner how the *Lacedemonians* lived, after the institution of *Lycurgus*; and those that know it, yet went to be resolved what somewhat like this here implies: In summ, the use of Money was cried down among the *Lacedemonians*, (except the Iron Pieces, which being vile and of heavy Carriage, could occasion no great Traffick, which they thought was unnecessary or rather inconsistent with a Tranquille Life) and the *Lacedemonians* lived in common: They had a common Hall, where every one, even their Magistrates, met at a certain hour for their repasts. This is as much as is here needful to be known of the *Lacedemonians*. But

But, in the first place, it is not to be doubted, but Christian Adepts would have Sovereign Magistrates live howsoever they like best. Christianity inspires a Reverential awe for our Sovereigns, and declares the Anointed of the Lord to be Sacred, and charges Subjects to submit themselves to them, not only for wrath, but for Conscience-sake.

As for inferiour Subjects, it is thought Adepts are of opinion they might well live all in common, with relation to the possession of the goods of the Earth and inferior Offices, if Souveraigns pleased so to order it. And this would be in some respect some what like the way of living of the *Lacedemonians* (tho' it should also extremely differ from it in many respects) if a Body of Christians, excepting the higher among them, lived in Community together, much as they do in Colledges: And (being supposed to have, for their number, a proportionate quantity of Ground to what would fall to every ones share, if the Earth was equally divided among men, not Geometrically but according to the goodness of the Soil) if they were then all equally obliged to Till this portion of the Earth appointed to their share, and only employ themselves to those works which are absolutely necessary for Life, and for the good of the Society; that would be that sort of Life that is here meant, and that is in some respect compared to that of the *Lacedemonians*.

But to conceive this the better, and make it more familiar, let us suppose, for instance, we have before us an Estate, of four hundred Pounds a year in the Country, to serve for a little Community, which we will divide into four small Parishes adjoyning together, which will make a little Town. Let us suppose it so Peopled that three parts of four of the Land, one year with another may be abundantly sufficient to keep its Inhabitants with all the necessaries of Life, and not much more. (If the Earth was equally divided, it would do that at the least) The fourth part of the Estate, which was untouched, let

us suppose it to be for the Rent and Maintenance of the Lord of the Mannour, and his Noble Family, who shall have nothing to do but to preside over the Tenants, and see that they fall not out among themselves, but that Justice be uprightly Administred among them. By the Tenants, I mean all the Inhabitants of our Country Town, whom we suppose to hold the Land by the Grant, Consent and Good will of the Lord of the Mannour: wherefore they have the care of the Husbanding of the whole Estate, but are to yield the fourth part of the Increase, and of their Labour, to their said Lord and his Heirs, and reserve for their own Maintenance, as has been said, the three other parts.

The Lord of the Mannour, thus, shall be as it were a King among his Tenants; and (we may suppose) there shall be standing Laws Solemnly Established, according to which, as he comes to Age, he will take Oath to Govern them. And our little Town shall yearly chuse three Members out of every Parish, for their Inferiour Magistrates, which, making the number of twelve, will, together, make as it were a Parliament, that shall Sit at set times, to Decide (with the Approbation and Confirmation of their Lord) of the Affairs of their little Community.

The Lord shall live in his Palace or Mannour-house, and shall have such other Houses and such Servants, for himself and his Children and Family, as he shall think fit at first to appoint; and that shall be Established in the standing Laws, that it may so remain for the future,

The Tenants shall dwell in four Squares, or four great Houses, that shall be like so many Colledges, each of which shall be a Parish. Let us imagine one of those Colledges, for the Situation, like *So-bo Square*, or *Red-Lyon Square* in *London*. Let that ground in the middle of the Square, which in *So-bo* and *Red-Lyon Square* is Railed in and kept for a Walk, be here employd to make a Common Hall, and all the Appartments belonging to it, for our Tenants to meet together in, to make their Publick

Devotion, to instruct their Children, and to take their repasts, and confer with one another. Let that Building be equally divided into two parts, exactly alike; the one part for the Men, and the other for the Women: Only let the great Hall, which shall be both a place for their Publick Devotion, and a place to Eat in, and to instruct their Children, be Common for the Men and Women; but let there be a great Curtain, as there is in some Schools, to be drawn from one end of the Hall to the other, to divide the Hall exactly into two equal parts, length ways, to separate the one part for the Men, and the other for the Women. Adjoyning to this Hall may be placed the Buttries, the Kitchings, the Brewing and Baking Houses, &c. All which to be double, the one for the Men, and the other for the Women. And all this Building must be contrived to be, together, Square; and it may all, together, be called the Common Hall. It may be supposed to be Built of Brick, and Thatcht; and its height may be as that of a pretty high Hall in a Gentleman's House. Let it be drawn within, and Paved with Brick. Let there be Stoves in the Hall; and good Brick Chimneys In the Kitchens, &c. There may be supposed several Cupboards in the Wall of the Hall, round about the Hall; and drawers under the Tables, to put their Books of Devotion, and other Books, the Table-Cloths and Napkins and other Utensils. And over the Hall, there may be Garrets, to keep Fruit in, &c. About this Publick Building, at the distance of the Breadth of an Ordinary Street, we may suppose there to be Built all along, Private Buildings for the Inhabitants; a little House for every Family. Those little Houses shall be adjoyning one to another, and shall be Built about the Common Hall in four equal lines or Rowes, an equal row over-against every Side of the great Four-square Building or Common Hall, so that all together shall make an exact Square. Let all the dwelling-Houses be exactly alike one to another. Let every House have two little Rooms of a Floor,
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and two little Closets to each Room. Let there be an Entry betwixt the two Rooms, and let the Stair-case be in the Entry. Let every House be two Stories high. Let one of the ground-Rooms be a Parlour for the Master and Mistreis to Sit in when they are at Home, and to Receive their Visitants. The Closets may serve to put their Wood and Coals for their private Fires, and some to put their Trunks and hang their Garments in. The other ground-Room shall be to Lodge the Maid Servants in: Over that Room shall be the Chamber for the Master and Mistreis. And the other Chamber in the same Floor shall be the Nursery for the Children. Over those two Chambers, there shall be two little Garrets; the one for the Men Servants, and the other for a spare Bed. Let there be, in every one of those Rooms, a little Chimney, that they may be Aired sometimes. The Houses shall be Thatched, and shall be as low as may conveniently be. In the Yard, which shall be of the length of the House, but not so broad, there shall be the convenient House or Easings, in one of the further corners of the Yard; and at the bottom of the Wall behind every one of those, there shall be two small Arches made, to leave two low spaces voyd at the foot of the back wall to draw the Dung out, or let in the Swine to consume it. Every Yard shall be divided from that of the next Neighbours by a small Brick Wall. In the middle of the Wall of the Yard, that is length ways opposite to the Back of all the House, there shall be a back door to go out at, sometimes. And ever-against those back doors, and those Yards of the said dwelling Houses, at the distance of the breadth of a very wide Street, there shall be built (in four lines, square, about that Back-side of the dwelling Houses) other Buildings, that shall be for Barns, for *Magazines*, for Shops to do the *Mechanick Works* in (except they may be placed about the Common Hall) for a Gaol, for Stables, Cow-houses, Sies, Hen-houses, Wash-houses or Landries, Milk-Houses, and Rooms to keep Cheese, &c. And about that,

at the distance of the breadth of an Ordinary Farmers Yard, shall be built four good Brick Walls, pretty high, which shall make a compleat square, and shall wall in the Colledg or Parish. And in every Angle, or Corner, and Ending of these four Walls, there shall be a large Gate, to go out into the Fields.

I do not observe what other Conveniencies there may be in each Parish; for I do not designe to draw an exact Picture and they may be easily imagined. For instance; there may be a Garden walled about, and an Orchard in the spare Room near (or adjoyning to) the Magazines and Back-buildings; There may be also, if you will, twelve Poomps; One in every Street, which is four; and four at the back side of the Magazines and Barns, where shall be the general Yard for the Cattel; and four for the use of the Common Hall, two for the Men, and two for the Women. And, besides the particular Houses of Office in each Yard, there might be four Publick ones, two for each Sex. But these things, and the like, need not to be Particularized.

This then makes one Parish. And we adjoynt four near one another, to make a kind of Town, or Corporation, for the help and Service of one another. In these four Parishes we may suppose there is a sufficient number of *Carpenters, Masons, Smiths, Plow-rights, Weavers, Taylors*, and the other like Trades absolutely necessary to a Society, so that our little Town is like a Kingdom or a little World, which may subsist of it self, and need not know what there is beyond its limits. As for Husbandry, we suppose all to be Husbandmen alike, besides every one's own particular Trade or Calling. My meaning is, that every one shall have a Particular Handicraft or Vocation, to which he shall labour some days, or some hours of the day; but withal, every one also shall share alike in the business of the Husbandry, and there shall be set apart for that some days or some hours of the day. But with all their Work that they shall have to do (if they Work on-

ly for themselves, that is for the Inhabitants of the Town or the four Parishes, and they employ themselves in no other works but such as are really necessary to a well constituted Society; our Parishioners and Townsmen and Women will find the Work they shall have to do very Facile and pleasant. The Yoke will be easy, and the Burden light. I reckon they shall have five hours to Work for the Publick every day, and one hour every one for himself; that's Six hours. Then there will be three hours every day set apart for Devotion and instruction in Religion; and three hours for Meals and Conversation: that's Six hours more; which makes twelve hours. We may allow one hour lost in preparing for Work, and in putting up the Instruments after the Work, &c.

Let two hours be spent, towards the Evening, in a Publick Reading and hearing of History, Law, and Physick, and such like Studies in order, but let Romances be utterly banished. After that, two hours shall be allowed for Play or Recreation, or for every one to spend in his House or in Visits, as he pleases; That's hitherto, Five hours, besides the first twelve. Then there remains seven hours for Sleep. Some certain days, to encourage the Youth, to recreate the Spirits, to train up Men in the exercise of Warr for the defensive part, &c. there may be less time appointed for Work, and more for Play and Sport, such as Fencing, Shooting, &c. And, that the Youth be not unruly, there shall always be some of the Elder sort obliged to be present with them: And none of different Sexes be allowed to play together; but Boys by themselves, and Girls by themselves. The first day of the Week shall be wholly a day of Rest, Devotion, and Thank-giving. In each Parish, there shall be a School-master and a Divine, that all, from the youngest to the Oldest, may have due instruction. Daily also there shall be read among them, after Divine Service, some Portion of the Whole Duty of Man, and of such other good Books, one after another.

What has hitherto been said, gives a general notion of the Christian Life of our Country Town's men. We may now observe something more particularly, concerning, 1. Their Government, Marriages, and Servants; 2. Their Rayment; 3. Their Victuals; and Lastly, Their Employment.

1. As to their Government, &c. It has already been said, that as for their supream Government within themselves, supposing it to be so granted by the Souveraigns of the Countreys where they may be; that is as that of a King, and Parliament. And as for the inferiour Government among them, in their four Parishes, it may be like that of a Corporation; only it were well to change the Aldermen, as well as the Mayor, every Year; that every one may have his turn. They shall Marry, the Men suppose, at six and twenty, and the Women at three and twenty, or thereabouts. Every man shall have his Wife. And those that shall not Marry three or four Years within the Term, as also those that shall Marry so much before the time appointed, shall be liable to some Punishment.

Those that shall Marry without the knowledge and Approbation of the Major part of the Governours; Or those that shall commit Fornication and uncleanness, and those that shall be convicted of Adultery, shall be Condemned to the highest Punishments. Those that shall be convicted of Theft or Riot, shall be Condemned to Imprisonment for several Years, according to the demerit and noxiousness of their Crime. And all those that shall be Condemned to Prison, shall constantly Work ten hours at least every day at some Laborious Work, whilst they remain there and continue the Publick's Slaves. They shall be Chained at both their Feet; but otherwise shall be treated humanely if they will faithfully Work, and if they shew themselves to be Penitent; else they shall have due Correction, till they be persuaded to do their duty. They shall be brought every morning to a Shop next the Gaol, where they shall Work. The Children shall live in their Parents or Gardians houses, till they be seven years of Age.

Then they shall be disposed of into other Men's Houses, and if need be, into another Parish, to serve till they be Lawfully Married and have a Child, or till they be thirty years old. Then they shall have a house allowed them of their own, with all necessaries and Servants; and they shall then be members of the Corporation, and shall be qualified, like others, for Offices.

The Masters shall not be obliged to work so much as the Servants. And when they come to a certain Age, they shall be eased from the laborious work. For, to do every thing according to Reason, the work must be proportioned to the Age, and Strength, and Dignity of every one. When they come to be Old, they shall be Honoured as Senators, and shall serve only to give Counsel for the management of the Affairs, and to preside and oversee every thing they can, and walk in the Streets, and keep good orders in the Parish when the rest are in the Fields, or busy at their Work.

There shall be no natural precedency among our Parishioners, but that of Age. And if any deserve to be distinguished for some extraordinary Service, it shall be only for his own Person, for his Life.

All Offices shall go by turn. There shall be Watchmen continually in the streets of the Parish, Night and Day. And, that it may not be too tedious to any one, they shall be changed every four hours.

There shall be a kind of *Corps-de-garde* at every Gate of the Parish, where two Elderly Men or Women shall sit as Centinels.

This suffices to hint what Government there might be in such a constituted Parish. We may therefore proceed to say somewhat, In the 2 place, of their Rayment. That shall be exactly alike for all of equal Age and condition. And in short, the Rayment of them all in general, shall be most plain, but as convenient as may be. But it must be as little chargable as is possible; for People may go plain, as the Quakers, and yet have costly Garments;

which is ridiculous. They shall have good Linnen, neither too coarse nor too fine; and they shall have enough to be cleanly.

3. As for their Victuals, That shall be plain, but wholesome and they shall always have enough, but not to encourage Drunkenness or Gluttony, and Wantonness. Therefore unnecessary Sawces, and other things unnecessary, as Tobacco, and the like, shall not be allowed. For their Breakfast, they may have Bread, Butter, and Cheese, and besides that, Milk-porridge, or sometime Water-gruel, or warm Milk, or Eggs boyled. For Dinner, they shall have fresh Meat every day; Boyled three days in the week, and Rost three days, Rost Flesh one day, and Boyled another; the sixth day of the Week, that is *Friday*, shall be a Fast, and Fish or Eggs shall be eaten that day at the end of the Fast. When they have Rost-meat, they shall have Puddings Boyled by themselves; and the days they have their Meat boyled, instead of Puddings they shall have Broth; after the Meat, they may have Butter or Cheese. For Supper, they shall have the same they have for Breakfast. They shall have, for their ordinary use, good wholesome drink, and every one shall have sufficient. If it be thought fit, they may Brew also sometime strong drink, of which every one may have a reasonable share, as much as it shall be thought good and necessary. If they have more goods than is sufficient for the Town and their Magazines, they may sometimes trade with the Men of the World: And the Money they shall thus get, shall be for the Publick stock to buy, at sometimes, what shall be judged most necessary for their Society.

Pullets, Partridges, Small birds, and such like meats, (if they have any) shall be chiefly for the Sick and Infirm. For to do as we would be done to, is the law of Reason and the Dictate of the Wisdom of God.

It shall not be permitted to have Pigeons, Geese, Swans, &c. For they destroy, and do hurt incomparably more than they are worth. For the same reason there shall be

kept no more Dogs, Horses, &c. than are useful and necessary, for if Men were content with what is necessary, and if the Earth was Husbanded to the best advantage for the necessities of life, there would be enough of all necessaries, and all Men might live happy. There remains only now, 4. and lastly, to say somewhat more of their Employment. It has been already said, that they shall Employ themselves about no other Work, but what is really convenient and necessary to a Christian Society. Therefore, Painting, Ingraving, Weaving of Ribbon, or Lace, or the like Frivolous Arts, are blotted out of the Catalogue of our Manufactures. As for Musick and dancing, I hold them indifferent. But if they be used, these cautions must be observed. 1. Neither of them must be a calling or Employment of themselves; but our Musicians or Dancers must also have another Vocation more essentially necessary to the Society, and must practise their Musick or Dance but at the spare-hours; and then they may be thought Worthy of some honour. 2. No Songs must be allowed on the Subjects of Love, nor drinking. 3. Persons of different Sexes must never be allowed to dance together, and there must not be suffered changes of modes in Dances, no more then in Garments, nor must there be allowed a too great variety of dances, but only those that are the most grave. If there was an Organ in every Common Hall, I should not disallow of that. For Musick is chearful, and chearfulness preserves health. But the sentiment of the Major part must be followed, only it must be permitted to every one (that can express himself) to give freely his Opinion, and every one must be patiently heard; and the Arguments deliberately weighed; and then, no doubt, Reason will ever carry it. But in indifferent things, every one ought to be content to acquiesce. This is a serious digression, which was not premeditated. But, as touching Musick, there is none to be so much valued as that of a good Voyce. And after all, the best Harmony is that of Concord and Love among Neighbours

Bre-

Brethren and fellow Christians. *By this, saith our Blessed Saviour, It shall be known if ye are my Disciples.*

The first thing that shall be done in the morning (after our People have washed and are ready, and have been at their private Devotions, which shall all be done at Six of the Clock, there being an hour allowed for that and their dressing; being called up to rise at five of the Clock at farthest; then just at six of the Clock, a Bell having tolled) they shall repair to the Common Hall, where there shall be made a Publick Prayer, and one Chapter shall be read in the New Testament, after which every one shall receive the portion allowed for his Breakfast. After that every one also shall prepare for Work, and shall Work three or four hours, or more, as it shall be best determined. Then the Bell shall toll again, and every one shall wash and clean himself; and all things being disposed of, and the last signe of the Bell being giving, all shall repair to the Hall again, where the whole Service shall be read, and after that, a portion of some Book of Devotion. Then will follow the Dinner, before and after which, Grace shall be said. And after some Conversation after Dinner, there shall be Song a Spiritual Hymn, before they return to work. And thus they shall spend their time, much after the division and designment of it, that has been mentioned. They may dine about one, and sup about seven. Immediately also before Supper, the Service shall again be read. And at Night, the last thing that shall be done in Publick before they part, shall be to Worship God by Prayer and Devotion. Women that are Nurses, shall be obliged in the day time to go now and then to their Children, which may be left several together in some place, to the care of some old Women or some young Maids, who shall take that charge by turns.

SECT. III. How it would be possible for Christians to live much after that manner.

I do not doubt but that a thousand Difficulties and Objections will be raised against this manner of Living.

but being satisfied they will be vain and frivolous one's, we'll suppose all reasonable persons, capable to discern their Vanity (and those that are not reasonable, will yield to no reason.) We will only answer some few, to serve for instances of the rest.

It will first be objected, that Four Hundred a Year cannot suffice, to maintain our four Parishes according to the Description I have given of their way of living. and likewise maintain the Landlord and his Family. I answer if that won't do, then allow more; I do not enter into that disquisition. But this I say, that if all men thus did work alike, and all possessed the Earth alike, and busied themselves about no employment but what is necessary; they would all live as well at least as I have represented our Parishoners to do. Then there is no more to be done, but to allow them such an Estate for their number, as would fall to their share if the Earth was equally divided among all men; that is, what will be abundantly sufficient to keep them well, supposing they work moderately. For certainly God has made abundant provision for all his Creatures, and particularly for those that are Rational. Suppose therefore what will do, and allow that, be it more or less.

2. Another Objection perhaps will be, that if Men have no more but just their share of the things of this World, then 'twill be impossible to allow to every one of our Parishes such convenient Houses, such Brick Walls, and such other conveniences as we do. I Answer, That's a perfect mistake: For, if all Men thus gave up themselves alike to a moderate and necessary Labour, the World would be incomparably Richer than it is. And if our Parishes do so, and have proportionably their share of the Earth, it will be the same thing, as far as it concerns us, as if it was so practised through out the whole World. Then, it must be confessed, Towns are not built in a day; but by degrees they arrive to the greatest perfection. As for our Brick walls, they are lasting, but not very Chargeable or difficult

cult to get, if every one would lend his help as he might. Many Garden-walls take up as much Ground and as many Bricks, as should do that which would serve to Wall in one of our Parishes. And if there was no Rent to Pay, excepting part of the Increase of a Super-abounding Estate, and if there went nothing in Superfluities and Extravagant Lusts, all men might have dwelling Houses, and Enclosures, and all the necessities of Life.

§ 3. There is another Objection to be made, viz. That tho' the Theory of this may seem probable, yet the practise of it is absolutely Impossible, because men that have not been brought up to Work, will never be able to subject themselves to it. I answer: Suppose that be a real difficulty, all that is to be done is this, Thou who hast not been used to work, and yet approvest of it, and now thinkst it an equal duty; bring up thy Children to Work, and help to make up one of our Parishes: Consecrate thy Children to God in it, and when thou diest, leave what thou hast to the use of the Society where thou hast chosen to place thy Children, out of the Dangers and Temptations of this World: I mean, if such a Society was lawfully Established. For I speak only to shew the possibility of the thing. Therefore, suppose yet some of thy Children be already so far advanced to Age, that they can hardly be hereafter accustomed to Work, having been brought up Effeminately and Delicately. Why, then appoint them enough to be able to have all the Necessaries of Life without working, and leave the remaining part of thy Estate for the use of our Parishes after thy decease. There can be no difficulty in this, and if thou, and some other rich Men would think fit to do so, why could we not in time have as great a number of such truly Religious Houses of Laborious and good Christians, as some Nations have of Irreligious Houses, full of idle, and consequently Antichristian folks?

But, lastly, it will be said, that would be a cumber to a Nation, and would do it no good; and therefore 'twill

never

never be the Interest of supream Governours to allow of it. I answer: it is easy to shew that all this is a mistake. For would it do no good to a Nation to have a company of Young men Vertuously brought up, and some of them if superiours pleased, trained from their Childhood in the discipline of Warr, to serve their Country in case of need For the supream Governours in case of Necessity, might require every one of our Parishes to furnish them with an equal number of Young men to serve in the Warrs, till they came to a certain Age, and others were sent in their room. And those that should stay at home, would no less advance their just undertakings with the Lord of Hosts, by their devout and constant Prayers and holy Life; and by their Piety and exemplary Virtue would draw a blessing upon the Nation, and obtain of God to continue His Forbearance towards the great number of Sinners in the Land who deserve severe Judgments. Besides, Supream Governours might lay equal impositions upon our Parishes as upon other Estates; and suppose there should be nouse of Money among them, Governours might receive the worth of the Taxes in Kind, in Corn, and Cattel, &c.

Why then should they be more a cumber to a Nation, than a company of Gentlemen who have vast Estates, and are always idle, and often consume their Goods in excess and Riot, and sometime convey their Revenues into another Land, where out of wantonness they chuse to pass part of their Life, without caring how fare their poor Country men?

But this pretended Objection, if any thing further need to be said to it, shall be yet more fully refuted in the following Section, where will be shewed the reasonableness of this Collegiate Life of our Christian Society.

Sect. IV. That undoubtedly it would be most reasonable and most Christian like to follow that sort of Life.

IF Men were calm and not Passionate; if they were sincere and Just and not partial; and if they would reason-

sonably consider of things; they should find that certainly it would be most reasonable and most Christian-like to follow that sort of Life. For,

1. All men are of the same Family, and made of the same Blood;

2. The Law of Christianity is, that we Love other men as well as our selves;

3. This would be a sure way to make the generality of Men Happy;

4. It would be a great conveniency to the men of the World, that there should be such Societies established;

5. To wish ill to so just a Constitution, argues much Unchristian partiality and Uncharitableness.

Now let us a little consider all these Reasons.

1. All Men are of the same Family, and made of the same Blood. Equality therefore, in a high degree, is the Law of our Natures; we are all made up of a Corruptible Body and an immortal Spirit. All Mankind is formed in the same Mold, and they all bear the Image of the most High God: why then should there be such vast differences made betwixt them? All those that are among us, where the Gospel is Preached, are not they all capable of instruction and Salvation? Have they not all the same Baptism, the same Christian hopes, the same Saviour, the same God and Father of us all? And those who have the greatest, shall they be denied the least? Certainly we are all Brethren and equals, and all partake of the same common Nature.

Object. But perhaps you'll say, *That notwithstanding all Mankind are of the same Family, there has been always a great difference made betwixt Men.*

Answer. It is true. And no doubt God consented it should be so, but certainly that was because the World was unworthy of that Natural, Pleasant, and Loving way of living in equality and in Common. If Adam had not Sinned, there would not have been such a vast difference made between Men; for it would have been alike Law-

ful

ful to all to satisfy themselves with the goodthings in *Eden*; But when Man was corrupt and become Wicked; it was thought fit that that should happen to him which is the ordinary cause of the greatest danger, grief and trouble: that is, inequality. Yet God doth not at all forbid, but rather willeth, if Men will be reasonable, that they live in the same happy Estate again. But when I say, there should not be in reason, such a vast difference between men; tis plain I do not mean that there should be no difference at all made. There must always be a distinction made betwixt Parents and Children, Magistrates and Subjects, Old and Young, Masters and Servants, Virtuous Men and Criminous Persons, &c. But, in general, that distinction must not be that the one should swim in the goods of the Earth, and the others should Starve; but it is to consist in this, that young People, Servants, Children and Subjects reverence the Magistrates, their Parents, and Masters, and those that are Elder than themselves; and the virtuous Men be Honoured and Praised, and Criminals punished.

'Tis certain God has many times furthered Unequality among men, but it was because they were unreasonable, and it was a Punishment which in general He Inflicted upon the World. God is never the Author of Sin, but when men Sin wilfully, he sometimes grants them their foolish desires, and gives them up to their own reprobate mind: And then he permits evil to befall them, as himself says, *Behold I frame evil against you: And accordingly, Evil came down from the Lord upon them. For, Shall there be evil in the City, and the Lord has not done it?* Jere. 18. 11: Micah. 1. 12. Amos 3. 6. Therefore, tho' Unequality be an evil, it is not strange if God has brought it upon fall'n Mankind; not that he forced it upon men, but, since men lived no longer in Common, but every one shifted for himself, God was the master to make those, whom He pleased, to prosper. They, none of 'em, deserved any of God's Favours; therefore He might bestow them if He would, and deny

deny them to whom He pleased. That may serve for a full answer to what may be objected from the difference which God made betwixt *Jacob and Esau*, and the *Jews* and the *Gentiles*. God is the Master of the World, and He may dispense His Graces as it seemeth best to His Godly Wildom. But Men depend one of another; and they are tyed to the Laws which God has given them. And those are the Laws of their Nature, and the Laws of Revelation. We have taken a view of the first. Now let us consider the second.

2. The Law of Christianity is, that we love other men as our selves, Christ calls this *His Beloved Commandment*. And St. Paul saith, *without this Love, a man is nothing*. Now, can we reasonably think we love other men as our selves, when we are at ease and others in trouble; when we take our rest, and others labour sore; when we have all delicacies, and others are half starved; when we, who perhaps least deserve it, are Honoured, and expect to be so, and we depress and contemn other men? If this be Christianity, the Devil is the rarest Christian imaginable: But men are resolved to blind their own selves. Whatever be said, they will put black for white, and bitter for sweet; they have always done so, and 'tis to be feared they always will. (Nevertheless God thinks it fit their Duty should be represented them, if it be only to serve for a Testimony against them, if they will not let it serve to milder purposes. How can we say we love other men as our selves, when we make such differences betwixt them and us? We put almost as great a difference between somemen and some other men, as between some men and a Beast; when it may be the Persons we despise, in the Sight of God are the best and in the highest esteem. Otherwise, men are all alike, like Counters made of the same Metal. But sure we think poor men are of another kind, and were born to be abused, and used like Dogs. Alas, how came he to be Poor, and thou to be Rich? Probably, thro' Unjustice and Oppression; for Innocence

is oppress'd. and Vice flourisheth in the World. Possibly, his Ancestor was an honest, harmless man, and was robbed of all, by the Knavery of others; and thy great-grand-Father perhaps was the Thief, and thus thou enjoyest the fruit of his iniquity: Much good may it do thee. What hast thou gained thereby? Vanity and Vexation: The Poor in his straits crieth to Heaven, and God abominates thee and thy ways, and will judge thee for thy Sin. Thou hast been brought up delicately and effeminately, and art not used to work; if thy Estate should fail thee, thou knowest not how to get thy living: Therefore thou dreatest the thoughts of that, and wouldst be ready to pawn thy Soul, to supply thy lusts and thy super-induc'd and superfluous necessities; thou art every moment afraid to lose thy Money, for that's truly thy hope and thy confidence, O thou Idolater! *There is no Peace, no Tranquillity for thee*, saith God; and how canst thou have peace, when the excess of thy abundance reduceth so many, thy fellow Creatures, to want and anguish, and that stirs them to envy thee, and wish thee ill. Whereas,

3. If there was an Equality among men, that would be a sure way to make the generality of men happy. There would be no Thieves then as there is now, for there would be no occasion to Steal, nor such temptations to Sin, as now there is. All men would have enough, and would Bless, and Help, and Comfort one another. Sweet Blessed Life! And would not that be a Christian Constitution? A sufficient provision would be made for all men; and no man should die with that grief to see that he leaves his poor Children unprovided for; every one should take moderate pains; but no honest man should be a slave. But consider now how sorely a vast number Labour, from morning till night, and can scarce get half a Belly full of Meat, for themselves and their wretched Family: Regard what miserable Victuals they feed upon, Bread as black as Soot, and heavy as Lead, and, with

this, often, unwholſom water to diſgeſt it; they have not a piece of Fleſh-meat once in an Age, but often eat what ſome Dogs would not touch, when they ſee daily others fare ſumptuouſly. Can ſuch peoples Lives be comfortable? Can they be healthful? Can we be ſaid to love them as our ſelves? See how miſerable they are, when they linger with Sickneſs: They want ſometimes Rags to cover them; and ſcarce have Shoes to go dry foot. When they burn with a Feavour, there's no Surgeon to come to them; when they are ſcorched with thirſt, and raving for want of Sleep, there's no Phyſician will come to adviſe them, and they die miſerably in torment. But will not God require it?

If it go not ſo hard with a great number of the ordinary ſort of Men; yet how many a one Threſhes all day for Six pence, when it may be he has above Six ſmall Children to provide for? But which is much more Deplorable, what poor Proviſion is there made for their Inſtruction? Alas, the generality of them have no more Education than brute Beaſts; they are never taught what the Goſpel is, or what the Chriſtian Religion means; and they are made to know no more reaſons to believe it, than to believe the *Alcoran*. Indeed what means can they have of Inſtruction, as things are carried now? Do we not then neglect the Souls of Poor Men, for which Chriſt thought not too much to Die? For alas, it may be the Poor Fathers and Mothers know nothing themſelves, and never ſo much as learned to Read. And beſides, when they leave Work, they are tired and want reſt; yet they have their Children to Feed, and the houſe-work yet to do; and it may be they have not one of their Children big enough to help them. Now, if thou wouldeſt but conſider it, what Miſerable and Brutiſh Life is that they lead! Poverty ordinarily makes thoſe weak Chriſtians ungentle and Peeviſh, always croſs and angry; and cauſes them to live moſt unchriſtianly, and inſtead of Loving and Comforting, continually to Brawl and Quarrel, and ſpight and hate one another.

But in our Christian Community, the work would be Easy; the Victuals would be ready got for them that Work; they should be wholsom, and there would be enough; Every Family might have both Men and Women Servants; and every person might live chearfully and Comfortably. And, which is the most considerable of all, there would be sufficient Provision made for the nourishment of the Soul to Eternal Life.

How many People seldom or never go to Church, out of Brutishness and want of Sense of Religion, and sometime because they are taken no notice of and there is no room for them in the Church, particularly in great Towns. But in our Parishes no Body could be absent from Publick Worship, but it might easily be observed and Remedied.

As concerning this Perishable Life, there is one great Evil must not be passed by, tho' it cannot be noted but to the shame of Christians, or indeed of Men. The Poor have not only all the difficulty in the World to live, when they have Youth and Strength; but they are also necessitated to Slave themselves all their Life, and to Toil and Drudge in their Old and Feeble Age, and Work hard to the last minute they Breath, as if they had never done any thing for the Society. But it would not be so, if there was an equality among men.

But thou wilt say; Equality has also its inconveniences. Rich and Gay Attire must then be layd aside, as also good Fellowship, and the quintessence of the delights of life. And were it not ~~pay~~ to renounce our Rich Wines, our Sweet Perfumes, our Jewels, and Pictures, our Coaches, and Furniture, and all the Pleasures and Conveniences in the World? And must our Children be brought up, to be Servants to those we have been used to despise and Command?

I Answer, This Objection utterly savourth of the things of men, and not of the things which be of God. What, hadst thou rather keep thy Gay Attire, than relieve the World from Slavery and Misery? Where is thy Tern-

perance and Moderation? If Equality has no other inconvenience than to oblige men to use neat, but modest and decent Garments, the inconveniences of it are not great. (*Despise ye the Church of God, and shame them that have not?*) But what reason is there thou shouldst abound in Superfluities, and others should want Necessaries? And what inconvenience is that to oblige thee not to get a Surfeit, but to teach thee Temperance, and learn thee to take care of thy Health? God forbids thee no delights but such as are Foolish and not necessary, or that are hurtful to thy self and others, or that are unnatural and impure. What necessity is there for thy Strange Wines, Perfumes, and Jewels? There is not any, no more than for thy Pictures, and such other like Pageantries and Fopperies. And why should not thy Children serve others, as well as other Peoples Children serve thee? If they live, their turn will come to be served themselves. And why should they not serve others, if they are willing others should serve them one day?

This we speak, not as if it was Lawful to trouble or resist the Constitution that is in the World, since men shift for themselves and have left off to live in common; which tho' we do not think to be so well nor so reasonable, yet being Established, it must be Sacredly complied with, and must not be at all altered, except those who, thro' Gods Providence, are in Authority, were pleased in some measure to order it. But what we urge all along is only to shew what in it self would be most reasonable.

We may represent these reasons to those that are Rich and also to those that are in Authority, especially being Christians; because, if they do not altogether order this, they may hereafter order something equivalent to it, providing for the Necessities and Instruction of the Poor, and so aiming at some sort of equality, especially if Adepts communicated themselves to some of them. And if they should build and endow some such Houses in Community, as that I have described; it might perhaps induce some A-

adepts to enable them to build more, and do a greater good. However, by what has been said it appears these Writings would not prove useless; and in the mean time they cannot reasonably be thought impertinent or hurtful. For as they authorize nothing but what is agreeable to order and is for the good of every Man, and the quiet and Tranquillity of the World, so they declare that *Adepts* do not absolutely require such a perfect Reformation, to be prevailed with to communicate themselves to Men; as we shall briefly see in the next Section. Yet,

4. It would be a great Conveniency to the Men of the World, if there were such Societies endowed and established, as there are Convents and Monasteries in other Countries. It might be a good Nursery to bring up Children in, and inure them to Work, before they came to their Estates and to be their own Masters. It is a good Policy of the *Turks*, and of several among the *Germans*, to make all their Children Work and learn a Trade. It makes them stronger, and of a more healthful Constitution. And besides, if afterwards their Estates should happen to fail them; they would know how to get their Livelihood, without depending on others, being used to Labour. They would be fit to Travel throughout the World, and propagate Christianity, when the day of Visitation, appointed by God, should come. If there were such Houses, it may be some *Adepts* would repair to them, to live there, and be Members of the Corporation; which they would sufficiently enrich, with the Portion they would bring along with them. Finally, such Societies would be also very convenient, for Gentlemen, there to dispose of their Younger Children, as they do in Religious Houses in some Countries.

5. And Lastly, It is self-evident that to wish ill to so Just a Constitution, argues much unchristian Partiality and uncharitableness. It shews men to be very selfish and partial, and not to care what becomes of other Men, so they fare but well themselves every day. Thus many that call them-

themselves Christians (being born in that part of the World where the Christian Religion is Professed, yet) have nothing of Christianity in them, altho' they make their boast of the Name of Christ, and pretend externally a mighty Zeal for Christianity and the Speculations thereof, and perhaps are learned in the Sacred Languages and it may be in the writings of the Fathers: Yet these very men, had they lived in the time of Christ and His Apostles, and heard them discourse concerning Love, and its Duties, would, no doubt, have fiercely opposed both the Master and the Disciples, and been ready to cry, *Away with 'em, Crucify, Crucify.*

It is certain, in Scripture, all are required to work, and Christians are commanded to bear one anothers Burdens, and not to have the faith of our Lord Jesus-Christ, the Lord of Glory, with respect of Persons. Nay the Ornaments of plating the Hair, and wearing of Gold, and Apparel, are expressly forbidden. But 'tis not of Late, that Christians seem to have forgot all those things. They busie themselves about wrangling in obscure Questions and Speculative matters, and despise that which is plain, and indisputable, and which tends to Practice and a Holy Life, (which is the Summ and Essence, the End and Intendment of all the Gospel) and they neglect and pass by the weighty matters, inward Purity, Justice and Mercifullness. Thus they deal with Religion: but no shifts will availe with God. He will Judge all men according to the Gospel. And then, many that call themselves Christians, shall not pass for such. Thou wouldest be willing, it seems, to be a Christian, so thou mightest do what thou likest; and didst just obey, of what Christ commands, that which thou wert pleased. Rare Christian! who refuseth to receive Christ for his Master, and thinks he knows best what ought to be prescribed and practised.

It is certain, they that contradict the plain tendency of the Gospel, and that which is agreeable to the Spirit of Christ, and is represented to us as the Essence of Religion,

as the Loving other Men as our selves, indisputably is ; they are plainly Antichristians ; they evidently oppose the Kingdom of Christ, Fight against God, and resist His will, most certainly do the work of the Devil, and are absolutely unfit and unqualified for Salvation.

There is no other Religion wherein men may be Saved, but that which Christ has taught. Nor can we shew that we are Sincerely of that Religion of His, but by keeping His Commands. Now has He not charged us by His Messengers, that we should not set our affections on the things of this world ; That we should renounce all worldly Vanities ; that we should use this world without abusing it ; And that if need be, we should forsake all for His Sake ? But what appearance is there that men are in that Religious disposition, and that they would resign themselves to the utmost sufferings for Christ ; if now for His Sake they will not so much as submit to abstaine from Superfluities and from Partiality, to Love other men equally with themselves ?

What has been said is abundantly sufficient to evince, that such a Community as has been mentioned, is both possible and reasonable ; and that it would be most Christian-like to follow that sort of Life.

SECT. V. That yet Adepts cannot be thought to require expressly so much, for if they pleased, they might easily reduce Men to an absolute necessity to do so.

THAT Adepts cannot be thought to require expressly so much of Men, is plain ; because if they would, they might oblige all mankind to live much after the manner we have described, that is, for the greatest part of Men, to work alike, and Live in Common. For, to that End, they need but publish their Art to the world. Then, when every Body knows how to make easily infinite quantities of Gold and Silver, Money must needs grow vile and good for nothing ; no Body will slave for wages, and all will be Rich alike, new divisions being necessary to be made.

made. For those that have Lands, not knowing how to work, will be obliged to quit the greatest part of their Estates to those that will take the care to till them. But, as in the Apostolick times it was approved that Christians should Live in Common, but it was not expressly required; so Adepts likewise prefer that way of Living, but they do not force men to follow it.

Sect. VI. That in general, they would undoubtedly require of men nothing but Secrecy and Fidelity, Reason and Moderation, Justice and Mercifulness; and that 'tis not to be doubted, could they be assured of these, they would be ready to communicate themselves, under some just limitations.

THere is no reason to doubt, (for those that believe there are Adepts in the world, and that they are Good and Pious men, who live in the Fear of God, and heartily wish well to Mankind) but that all that Adepts require, is, 1. that they may be secure from the Violence and wickedness of Men; and, 2. that they may be assured that those they shall Communicate themselves to, will be ruled by reason and the Fear of God, and will do good (according to the Adepts directions) and not Mischief with the Elixir. These are the just limitations, under which undoubtedly, they would freely Communicate themselves for the good of a People. They therefore indispensibly require Justice and Mercifullness, Reason and Moderation, Secrecy and Fidelity.

Sect. VII. What this Condition, more particularly, may be supposed, for instance, to imply.

THe above-mentioned conditions may be thought to imply, for instance, those or the like, particulars; That selfish worldly designs may be made (as much as possible) to be layd aside, and the good of all Men particularly respected; that a Provision may be made that the poor may live more comfortably, and be better instructed; that a fixed rate may be Publickly set, from time to time, to most

most things that are Sold, to avoyd as much as is possible Cheating and Lying in Buying and Selling; That the abuses of Courts, and all unreasonable customs there may be reformed; that Physitians and Lawyers, as well as Divines, may have set stipends, that Justice and Physick may be Common and dispenced *Gratis* to all Men; that some Children may be brought up (in houses founded for that purpose) to be sent into several places, to propagate the Gospel; That Physitians Children, and those of Divines, and Lawyers, and also those of Souldiers be brought up at the charge of the Publick (that the Fathers may have no occasion to be greedy of gain, and have no other care incumbent upon them than the Improvement of their Calling and the assiduous discharge of their Duty; And that the said Children be made use of for the Service of the Country, in either of those Callings, and be Preferred according to their Capacities and deserts; That how many mercenary Souldiers soever there be employed, to supply the defect of the Militia, none have less then one Shilling a day actually in money, but that none be kept in Idleness, but be employed all day in some Work, for the good of the Publick, and be carefully instructed in Religion, and every one of them be bound to Marry at a certain Age; that those, among them and Seamen, that shall be convicted to be habitual prophane Swearers, have their Tongue bore through with a hot Iron; That Cut-throats, Coiners and Thieves be kept in a Bridewell all their Life, to work for the Publick; That most severe Punishments be determined to be indispensibly inflicted upon all Fornicators and Adulterers; That better Provisions be made than there is, that Scholers be carefully brought up and exercised in Devotion and Piety, as well as in human Learning; That all Gaming for money, change of Modes in Clothes, Rich Garments and Furnitures, and all Superfluities and vain and unnecessary Expences be hinder'd by most severe Penalties, and especially drinking in Tippling-Houses, none of that Nature being
allow.

allowed, but only a few Inns for Travellers; That Pious Practical Discourses, such as the Book called *The Whole-Duty of Man* and the like approved Books concerning Religion be read constantly in the afternoon, in every Church all the Year; And that every Church be so disposed; that all those, that Parish there, may have room; That the Person to whom any *Adept* may communicate himself, will bind himself to communicate the Secret to no body else, but will leave that wholly to the *Adepts* choice; and in fine, that the greatest Zeal shall consist in using force and the Arm of Power, not against Speculative Errours, but against Vices and known Sins. For those who have a real respect for the Scriptures, and understand them as well as they can, may be Innocent and honest Men, tho' they err. No Violence then ought to be offered to Conscience. And to avoyd Stumbling-blocks and put no Stone of offence in our Brethren's way, and to further Concord, Peace and Amity, nothing should be required for Union but what is Scriptural. Else we make our selves wiser than the Spirit of God that dictated the Scriptures, and we run the hazard to vary from his Assertions, and thwart his Designs

It is certain, if there are *Adepts* in the World, God will never permit them to communicate themselves to any Nation except that People be reformed and become actually Righteous and Just; which it will never generally be, if most of the above mentioned particulars, or the like, be not observed and provided for, which might easily be, and would be infallibly of unexpressible advantage to Human Society.

If, for instance, Physicians, Lawyers and Souldiers were, as well as Divines, provided for, for their Lives; if their Children were taken off of their hands as soon as born and brought up in houses and by persons hired for that purpose, and if their Widows were to preside over these Houses, and had a set annuity allowed them for life: what need were there that either Physicians or Lawyers,

Sec. should have large Salaries; or what occasion were there that they should have that greediness after gain that makes them both slight and Injure the poor and oppress the Rich, which is one of the greatest disorders and the greatest grievances? To maintain the said Widows and Children, the third part of the Salaries that otherwise should be appointed to the men of the said several Callings, might yearly be reserved for that use, and all manner of Goods or Estate that should appear to belong to them, might be appropriated to the same after their Decease, the Survivors being inspectors over that Business.

If every person of what quality and Estate soever was obliged to follow some Employment or other, for the good of the Publick, how much more easy would all things be to the Society than now they are, especially if all Superfluities and unnecessary expences were also cut off and hindered?

Now, why could not Persons of Quality and Estate be bound to bring up their Children in all sorts of Learning, and those obliged at a certain age to exercise some Employment *Gratis* for the Publick, either in the Profession of Divinity, Law, Physick, or in the Army?

And why could not all Superfluous expences be regulated, and all the occasions of them be cut off? There is nothing occasions unnecessary Expences more than unnecessary Arts, unnecessary Ornaments in Clothes and Furniture, and unnecessary Eating and Drinking.

It is evident the former might easily be remedied, and why could not there a Law be enacted, on the greatest Penalties, regulating our Tables, and forbidding any Persons to Eat or Drink together save at the usual meals in the day, Dinner and Supper, and each of these meals not to last above the space of one hour?

If all the occasions of Superfluous Expences were cut off, we might be able to give a good price for all necessary works made in the Nation; to pay well all work-people, to set all the Poor a work, that are able to work

If a Private man and an ordinary Citizen, as Mr. F. with good management was able to set so many Thousands a work, as is to be seen in his Life; what could not a Parliament, what could not a Nation do; are we then excusable if any want among us? to make sufficient Provisions for the Sick and Old, for Children and Widows; and in fine, to pay all Subsidies easily and chearfully.

For whereas a great part of a Princes Revenues are founded upon the Extravagant Expences of his Subjects, there might be an equal Poll, proportionably to every ones ability, and likewise an equal Tax yearly establisht in lieu thereof,

If things were so ordered, there would not be so many occasions of Sin as now there is, and every one in the Nation would live well and Comfortably.

All Workmen and Servants might then (there being less work to do) find an hour in the day to Pray and Worship God in Publick, Morning and Evening; and infallibly, would thereby draw God's Blessing on their Masters and themselves, and on the whole People, if God's Service was strickely kept.

To live Luxuriously is but a Custom; If it was broke off, no Body would miss it, and evidently it would be of infinite advantage to the Society that it were so. If Children was used from their Infancy to little else than Bread and Water, had sufficiently of that for the Necessities of Nature, and saw all along no body before them use other nourishment; they'd never think that insufficient nor would ever want nor desire other, but in all probability should enjoy health and strength both of Body and Mind, better than all other Men. How easily then might men earn more than should answer all the Necessaries of Nature, if things were Rightly managed!

Many Poor Families complain of having too great a number of Children to provide for; many Fathers and Mothers go with sorrow to the Grave, seeing no Provision made for the Maintenance of their numerous Family
nor

nor for the bringing of them up in the fear of God; and there are many persons in the World that pass their Lives in perplexity and discontent, and in the want of many things, or in dishonest and unlawful courses to get that which they want: Whence proceeds all this Evil? even from superinduced necessities, from a custom of being used to them, and desiring them more inordinately than those things which are actually necessary. The number of People would be no cumber, to a Land, if there was no Pride nor Luxury in the World.

If the Nation made a Fund to hire Houses and Servants to receive and bring up all the Children that should be brought to them; suppose there was never so many brought, the Publick certainly would lose nothing by 'em, if the said Children was used all along to have no more than would reasonably suffice Nature, and if they was kept all their Life to work moderately for the Publick. They would pass their lives without care, want or Perplexity; and they might be of infinite use to a Nation: And whereas now there are many Persons that are burdensome and offensive to it, there would be none if a right Method was taken. How happy might Princes make their People, if there was opportunity to consider and effect all these things! If Parliaments was called to sit constantly one half of the Year, they might in time have the opportunity to find Remedies to all those disorders, that are a shame to the Professours of Christianity, and which, no doubt, incense God Almighty's Wrath against us. May God in His infinite Mercy inspire every one in his Station with what he is to do, and what every one in particular shall answer for at the great Day of Judgment!

SECT. VIII. The Assurance which has been intimated that Princes might give.

WHAT inconvenience would there be, if a Prince, illustrious for Piety and Justice as well as Valour, did take a Publick and Solemn Oath (besides that of his Installation-

lation) that, if there are *Adepts* in the world, and if any of them communicate himself to him; he will Religiously observe those above-mentioned, or the like conditions? It were to be wished that all the Princes in the World would agree to do this. That would Infallibly be a means to persuade *Adepts*, if there are such, to communicate themselves, if God did then think fit to permit it. And, if there are *Adepts* (as there is reason to believe there is) would the Lord might be pleased to prepare their Way, and in His own good time to send them, for the relief of Men, and chiefly for the Honour of His Great Name, and the advancement of Piety, Holiness and Virtue! *Amen.*

SECT. IX. *What Great men might reasonably do, in order to obtain the Elixir.*

IT would be so great an Advantage to men to enjoy the Benefits of the *Elixir*, that no reasonable means to obtain it should in reason be neglected. And there is no Great Man but might put in for it, supposing he be conspicuous for his Probity and Understanding, as well as for his Riches. For, that which will invite *Adepts* is, 1. *Virtue*, 2. *Secrecy*, 3. *An Honourable esteem*, and *an Ingenious search and study of their Art*; And Lastly, *The being in a Capacity of doing much good with the Elixir.*

1. *Virtue.* Be thy Riches never so great, and thy desires of the *Elixir* so inordinate as to make thee spend unreasonably in search of it, and use never so many means to that end; thou shalt never prosper, if thou beest not Virtuous. Reason, and unanimously all the Writings of *Adepts* warrant it: God then will never bless thy Work, nor enlighten thy Mind, nor send *Adepts* to thee. A *Cherub* with a Flame of Fire stands at the Gate of *Eden*, to barr all the wicked from it. If they was entrusted with the *Elixir*, they would turn the World upside down, and replenish it with Iniquity and Oppression, and fill the world with Scandal. If thou beest therefore a Swearer, or a Drunkard, an Effeminate, or an Unjust Person, &c. have

no thoughts of finding the *Elixir*; for infallibly thou wilt never get it.

2. *Secrecy*. Tho' thou wert *Virtuousthy* self, yet if thou beest not secret in the Superlative degree, thou canst not have the *Elixir*; for thy want of Secrecy might betray it into the hand of other Persons that perhaps should not be virtuous, and would make an ill use of it. And what greater mischief can there be, than to betray those *Arcana* of the Almighty, which are necessary to be kept secret for the preservation of Mankind?

3. *An Honourable esteem, and an Ingenious Search and Study of the Art*. The *Elixir* will not seek the Scorners; and the Honey will never be for the Drones. It is affirmed an *Adept* once thought fit to convince an incredulous person, by giving him a small particle of the *Stone*, and telling him how he might make projection of it at his leisure; but it was never known that an *Adept* communicated the secret to a despiser of the Art. But that is remarkable, which I have heard a Wise and Grave man tell: A learned Person, about forty years since, had conceived a mighty contempt and aversion for the *Hermetik* Art, and used for several years, whenever he heard speak of it, to cry it down with Indignation as Foolish and False. At last, he took a resolution to read the Books that treat of the *Stone*, that he might the better be able to expose the vanity of it: But instead of that, in reading, he discovered the way to make the *Elixir*; some time after, fell to work, and actually made it, and got a very large quantity of it. Afterwards, feeling Death near, he sent in haste for Mr. H. (the person that related this) who was his Intimate Friend and a very Learned and Good Man; but not being able to come till some days after, all that the *Adept* could tell him was that he had designed to reveal his Secret to him by word of mouth, and that what he delivered to him, was the *Powder of Projection*, which he caused then to be given him. Howbeit, neither Mr. H. nor the *Adepts* Widow, who both made trial of it many times,

times, could ever make Projection with it; and so, not knowing what to do therewith, did neglect it, and in fine, let it be scattered and lost. I cannot still but bewail the loss; for it was their unskilfulness hindred the Projection. But, in short, who will obtain the *Elixir* must work for it.

Lastly, If a Person that is Eminent for Probity and Secrecy, and that is a lover of the Art, be also in a station to be able to do much good; that will be all the inducement possible to move an *Adept* to communicate himself to him. *Irenaeus Philalethes* came to London a purpose to impart the Art to the Honourable Mr. B. who undoubtedly might have done a great deal of good with it, doing much good with what he had, and, besides his good disposition, being in a capacity to render great services to the Publick by reason of his quality and fortune, his Credit and Learning. But that Honourable Person, who had such Natural and acquired accomplishments, and was so well qualified for Philosophy, and extremely desired to see an *Adept*, yet took no notice of a very great failing; he was too communicative, and his house was so disposed, that nothing that was done in it could be Secret. He ordinarily spent Two Hundred Pounds a Year in making Experiments, and kept several men to that purpose; But his men knew as well as himself all that was done, and they were perpetually about him. *Philalethes* presently perceived this dangerous disposition: But in that Visit, observed a Person, that happened to be there at the same time, who expressed so much caution in every word he spake, that *Philalethes* resolved to be acquainted with him. He therefore saw him, and confirmed the good opinion he had conceived of him, and at once gave him as much of the *White Elixir*, as sufficed to make 60000 l. Sterling worth of Silver. What afterwards happened would be too long to recite, and has no more affinity to the present Subject. But it doth not appear *Philalethes* ever imparted the Art to him; and he affirms to his best Friends, that

they would not, and he would never press him too far for fear of displeasing him. Perhaps he hopes he will do it sometime, when he'll think it convenient. And perhaps *Philaletthes* has reasons, best known to himself, why he should not do it.

But in all probability, it is any Great Man's fault, that has a genius this way and that is Virtuous, if he doth not invite *Adepts* to him. For, why can't he be Secret? He is in a capacity to do infinite good, even to his Prince and Country (which is the last and also the highest qualification that can be desired) He need fear nothing. He can be in no danger. His house is a Palace. His Retinue are his Guards. He has Favour. He has Access. And 'tis to be presumed, he is loved and honoured. Besides, having a vast Estate, he may Publickly do a vast deal of good, and no Body strange at it. And he may do a great deal under hand, and by means of others that depend of him; and still he may keep his Secret to himself.

Then why can't he fix an inconsiderable part of the Superfluities of his Estate to make experiments, as Mr. B. did? But he must not commit the faults, that that worthy man did not deserve to avoid. First, he may have his Laboratory in a Private place. It need take, in all, no more room than an ordinary Chamber. Let it be divided into two equal parts by a Brick Wall. Then it will make as it were two large, or rather long Closets, adjoining next one another, and only parted by a wall. Let there be two Doors for these two Closets, a particular Door to each particular Closet. Then, into one of these two Closets no Body need ever to enter but the Master himself, or at most another man more; and that a choice one, as we shall particularize by and by. Let there be two small Chimney-Funnels to these two Closets, a Funnel over each Closet; and let each Funnel be, not next to any Wall, but over the middle of the Seeling of each Closet, that the Smoak and ill Odours of the Furnaces may be carried out that way, Let the Closets Windows be placed as

high as may conveniently be. Now, let two Furnaces, that I shall describe, be built so, that part of each Furnace may be in one of the Closets, and another part in the other Closet. The design whereof is, that a Servant may continually supply your Fires, standing in one of the Closets (which for distinction sake we will call the Servants Closet) and never come among your Vessels that shall be placed on the other parts of the Furnaces in the next Closet (which we will call the Masters Closet) where the heat shall come. Wherefore the two parts of each Furnace must be built immediately joyning the Brick Wall, which divides the Laboratory into two Closets, and two small holes must be made in the said Wall, to let in the heat from one part of the Furnaces to the other; a hole to that purpose for each Furnace. The Furnaces must be, the one a Common Wind Furnace, and the other an Athanor. Almost all the Wind Furnace will be in that Closet which we call the Masters Closet: There will be only the ash-hole of it, and the hole to put in the Coals, in the Closet where the Servant comes. But all the Tower of the Athanor will be in the Servants Closet: and the other part of it upon which the Vessels shall stand in digestion, and all the rest of the Wind Furnace except the doors, shall be in the Masters Closet.

The Laboratory, and Furnaces, and all the Utensils requisite to make it convenient and fit for the Rich, will not cost above 50*l*. If thou conceivest in General the Method of the Art, and wilt work thy self, there needs but one man to do the dirtiest part of the work, that is, to attend the Fires and put in the Coals, and make the Lutes, &c. If thou wilt not thy self undertake the work, thou must have another Man to do it. if thou canst have one rightly qualified. Two Hundred Pounds a Year, is certainly more than needs to keep these two Men, and pay them wages, and furnish to all the charges of the experiments. But Rich Men may have all their conveniences; The Labourer is worthy of his hire: and Nobles must

must do all things Nobly. And what is Two Hundred a Year to some great men? It is but an Inconsiderable part of what they may spare out of the Superfluity of their abundance. Yet, that which is so little to them, may all the Year round afford them a Philosophick trial of the Sublimest Speculation; and may be an agreeable Recreation to them at their spare hours, when they may see what is done in their Laboratory. Besides, it will be a maintenance for two of their fellow-Creatures; and may be of infinite advantage to themselves and all the World.

Suppose you reckon thirty Pounds a piece for the Board of the Men, that's 60*l.* And 30*l.* for the wages of the one, and 10*l.* for the Wages of the other, that's 60*l.* more. Then there remains 80*l.* to buy the Coals, yearly, the Vessells, the Drugs; and that's superabundant. 'Tis evident, all is here set to the utmost, however this can break, or be very burthen some to no great man. To think of greater charges is both needless and unreasonable tho' I know, some have spent more; but that was their fault; For they were deceived by Quacks and Impostors, and they little understood the ways of Nature, and no more regarded that, than the means to obtain God's Blessing; esteeming that expences was the sure and only means to their end; but they were frustrated.

If you take two men, one for each Closet; the Head Man must be thus qualified. 1. He must be an Artist, 2. He must necessarily be a Temperate and Virtuous, a Holy, Sober and Moderate Man; 3. He must be a Lover of the Art, and must be conversant in the Hermetick Writings; 4. He must indispensibly be discreet and one that is capable of Secrecy; And, 5. One that has no other design and thinks of no other Employment, but will oblige himself to stick to this as long as he lives; Therefore you must also assure him his Pension for his Life. for in often shifting of men, there can be no improvement nor Secrecy. Lastly, you must take an Oath of him that he will be Secret, and, as much as is possible, will let no
body

body (besides one, which shall be you or your heir) know what he works upon, nor the Method he follows, no, nor his own Wife if he have one. And you must likewise make the same Oath your self, and vow that if any *Adept* happen to come to communicate himself to you, you will Sacredly keep the abovementioned Conditions, as far as in you lieth. There's no Great Man that does this, but may come in time to be as well known to *Adepts* as Mr. B. And when it is perceived that he has used all these cautions, they will be heartily inclined to communicate with him.

Now, consider sincerely whether that small portion of the Superfluity of your Revenues can be better spent. You'll say, you are not infallibly assured of the *Stone*. No, but there's ground enough to hope; and what you venture cannot hurt ye; and (tis certain) according to the common Proverb, *Nothing Venture, Nothing Have*.

You'll urge, you might do a great deal of good with that Summ. Yeas, and you may still do a great deal of good besides, notwithstanding you consecrate this to Chymistry; for you are but a Steward of your Estate: And in this do you not do some certain good? Do you not maintain two men, and it may be two Families, especially if you let the Men board themselves, and you allow them what has been accounted for their board? And do you reckon for nothing the good you may do your self and all men, if you succeed?

Still, you'll urge; If this Summ was spared for your Children, it would amount to something in time. But have you not enough to spare for your Children besides? And will it not do them good, if it draws God's Blessing upon them? And, in time, you or your heirs may get the *Elixir*, which will preserve you in health and ease to the last moment of your Life. Besides, it will yet be constantly greater Engagement to you and your Children to be more and more Pious and Virtuous.

After all, those that are able and yet think much to lay such a sum on this use, often do not think it much to lose as much or more at Cards, or spend it in Vanities. What? Dost thou not consider the wretched condition the generality of Mankind is in, and how miserably they fare in this evil World, where men wickedly oppress and devour one another? And wilt thou do nothing to attempt to relieve good part of them from the heavy Burthen they groan under? Hard-hearted Creature! The very undertaking would be kind, and would acquit thee. But thou wilt do nothing for the good of Mankind, and it is enough for thee that thou and thine are well. Is that thy Conscience? is that thy Charity? is that thy Religion? Doth not the well-fare of others at all concern thee? Rare Christian, that carest neither for the Members of Christ nor Christianity! For all thy care is to fare well thy self, and flourish in the World, and leave thy Family Triumphant, whilst others creep in the Dust. Thus are the Heathens and Sinners disposed; And, therefore, wherein art thou better than they? When thou comest into the other World, and it shall be shewn thee how much good thou mightest have done; how many people thou mightest have relieved; how many useful Books thou mightest have caused to have been Published; what great things thou mightest have undertaken, and what Foundation thou mightest have laid for the prosperity of succeeding Generations; and it shall be examin'd what thou didst instead of all this, and wherunto thou hast employed all thy Talents; what wilt thou be able to say? Thy Summer Houses, thy Sports, thy Ambition; will these be mentioned with Applause? *These things which are in high esteem among Men, are Abominations in the sight of God.*

Thy lifting up thy self so high above thy fellow Creatures, as if thou wouldest be held a Divinity, and wouldest be Worshipped of them; Thy Partiality, thy Pride, and Unmercifullness in making such a difference betwixt

thee and them; Thy Haughtiness in trampling upon them, and thy Cruelty in contemning and humbling, in afflicting and oppressing them, will make thee then be despised and abhorred. But they shall be comforted.

The result of which Consideration certainly is this, that those that are Rich in this World, be not High-minded, nor Covetous; but that they do good; be ready to Distribute, and willing to Communicate, that they may lay hold on Eternal Life. Otherwise they effectually renounce Christianity; For Charity is the Badge of that Holy Profession: And Christian Charity imports, that we love other men as our selves: That indeed did, in the Apostolick Age, those truly zealous and sincere Christians, who were together, and had all things common, and parted unto all men as every man had need, and did eat their Meat with gladness and singleness of Heart, in honour preferring one another, Praising God, and having favour with all People.

That's the thing Essential, that we have this Pious disposition, that we love other men as our selves. There may be some doubts in *Philosophy*; but there can be none in this, that this is certainly our Duty. And therefore those that are Rich, ought not to think it much, to hazard something of what they can spare, to aim at an Universal good.

I do not pretend to a Demonstration of the *Elixir*: But I do think there are credible grounds, to believe that there is such a thing, and that it may be had. And if so, then surely it is reasonable to venture something for it.

When I give my self the Title of *Philadept*, the signification of that is not that I am actually acquainted with any *Adept*, but that I am a well-wisher to them. I myself never saw one, that I know; But I doubt not there are some men Living have reason to think they have: For, Sincerely, there are great reasons to conclude of some men that they were *Adepts*. If so, it were to be wished they had left the Principles of the Art, both with

men that should direct the same to the best end, (the general good of mankind,) and with Skillful Artists, who were both able and willing to make a good use of it. But whatever Judgment may be made of the Philosophy of *Hermes*, I conclude with this infallible decision of the infallibly Wise Man: *The Fear of the Lord, that's Wisdom; And to depart from Evil, that is Understanding.*

F I N I S.

